

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? . . . Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand.” BOOK OF MORMON, ALMA 5 : 27, 28.)

No. 37, Vol. 91

Thursday, September 12, 1929

Price One Penny

“MORMON” CONTRIBUTIONS TO MODERN THOUGHT*

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS maintains an army of missionaries to interpret and vitalize Christianity; to interpret the teachings of Christ in terms of living. It is the purpose of these missionaries to bring the interpretations of the Christian faith to mankind, so that mankind may avail themselves of the great blessings which Christ designed for them. They endeavour to give distinctive interpretations which are not common in the world of religion and theology. I desire briefly to recount some of the distinctive interpretations of the Gospel of Christ which are carried forth by the missionaries who represent the so-called “Mormon” Church.

I name first among these distinctive contributions the new thought that came a century ago with reference to the personality of God. At the time of the advent of this work, just about a century ago, there was much confusion with reference to the interpretation of God’s personality. In the organized Christian societies He was interpreted as an indefinite Being, without body, without parts or passions, something in the nature of a great essence or principle permeating the whole universe, affecting it, ruling over it; but of such intangibility and incorporeality as not

*From an address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, April 21st, 1929.

to be defined, as not to be understandable to the senses of the finite mind. A young man gave this contribution in the simplest possible way. He said in substance: I prayed, I sought to know God, I sought to know the right, and God revealed Himself unto me. In vision I saw Him, I heard His voice, I felt His presence. I know that He has personality. I know that man is in His image, because I saw, I heard, I felt.

A SUPREME CONTRIBUTION

It is not possible to argue effectively against such testimony. One may say he does not believe it, and many have said it; but there has never been one who knows it is not true. That testimony gave to the world a finite, definite, tangible expression and description of Deity which the world sorely needed, and which was a supreme contribution to the theological thought of mankind.

I name as the next distinctive contribution made by this work, that of continuous and new revelation. At the time that the work came to the world it was generally supposed, in fact accepted as a theological dogma by most theological societies, that revelation had been closed, that God had said all that He intended to say to mankind, that He had given His last word, and that mankind was to be content. Well, this same young man who had given such an expression of the Deity likewise brought his testimony to bear to support the new conception that God continues to reveal Himself to His children, that He speaks to them through His chosen prophets, that the revelations are not closed. And why should they be? Was not man in need of the further direction and guidance of the Lord? Was there not supreme occasion for guidance when the churches themselves and the ministerial and religious experts of the world were in confusion and in conflict with reference to their interpretation? Well, irrespective of the need, we have the direct and positive testimony, not only supported by one man but supported by many, to the fact that the Lord continues to reveal Himself. Whole books of revelations further attest that important feature of the work of this dispensation, revelations which in themselves furnish incontrovertible evidence of their own divine authenticity. I say this because I feel certain that he who will read and pursue them without prejudice and with a desire to be assured of the fact as to whether or not they are spurious or divine, will find within the revelations themselves the evidence of their divine inspiration and of their genuineness.

THE COMING OF THE PRIESTHOOD

I name the coming of the Priesthood as the next contribution made by the latter-day work to the blessing and the benefit of mankind, and I desire to dwell a little upon that item, because I have long been persuaded that if there is one thing more than

another which attests the same spirit, the love, the benevolence, and the high order of the Gospel of Christ, it is the constitution of the Priesthood as given in these days to the disciples of our Lord.

If I had the time I should like to read the whole of a section of our modern-day revelation, which sets forth the very nature of this power with which God has endowed those who are to minister in His name. I can briefly refer, however, only to one or two items in that remarkable revelation.

Behold there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

SUFFICIENT CONTRADICTION

Critics of this work have long indulged the assumption that the people of the Church of Jesus Christ of Latter-day Saints are priest-ridden, that they are subject to an autocratic, unreasoning authority which deprives them of personal liberty of thought, in some respects of action. Nothing could be farther from the truth. The very words which I have read to you, as indicating the manner in which this power conferred upon man is to be exercised, are a sufficient contradiction of that assumption.

Let me read a few words further:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge . . .

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

I challenge the world to produce a doctrine which is more compatible, more in accord with the real spirit of Christ, than the doctrine which I have just read to you. The power and the authority of this Priesthood which came with this great work has its efficacy only upon principles of eternal righteousness, only in gentleness, in genuine love. It may be administered in no other way. No power is set up that stands independent of these great virtues and righteous principles.

And this was something of a new contribution to the religious thought at the time of the coming of this work. There had not been pursued in the religious history of the world a course and practice compatible with any such theory. Men who had occupied high positions in ecclesiastical organizations had been autocrats; they had been despots; they were the very fathers of the inquisition; they had set up such arbitrary and dogmatic standards that there had been forced revolts—revolts not only against their own autocratic authority, but revolts against governments which came under their dominance. Indeed, much of our modern civilization, and much of the progress of later centuries has been attributed to a breaking away from the autocratic authority which the priests of old sought to and did exercise. So it would seem that there was real necessity for a new conception of religious authority. All who were converted to the necessity of religion had acceded to the necessity of authority, but the authority which had been exercised (I am speaking generally; I do not mean to indicate that there may not have been many exceptions) had not been compatible with the Spirit of the Christ, and I feel sure that it did not meet with His divine approval. But this new Priesthood came with these loving, charitable, benevolent and divine characteristics, which stamped it with divine authenticity.

THE VERY CORNERSTONE

I call your attention to the next distinctive contribution which is carried to the world by these missionaries who are sent out by the Church of Jesus Christ of Latter-day Saints, which is one that relates to one of the most important and fundamental of all human relationships—the relationship which makes possible the formation and the maintenance of the greatest institution of society, the home. There is no more fundamental relationship for mankind than that which is undertaken in marriage. The home itself has always been considered to be the very cornerstone of governmental, national and social life. Indeed, the first governments of the world so far as we have record, were the governments which originated within the home itself—the old patriarchal form of government in which the head of the household was the supreme lawgiver, the judge and the ruler.

I have no time to elaborate upon the importance of the institution of the home, but I desire to make clear to you that one of the most exalting and one of the most beautiful of all conceptions which have been given to the human mind is the conception of the marital state which has come with the new Church of Christ. That conception contemplates the contracting parties to a marriage as being eternal beings. It contemplates existence after they leave mortal life, and it makes provision for their continued existence in the same bond and status in which they lived in this

life. We know that that was a new contribution because even to this day—and it has persisted down through many years—the Christian conception of marriage has been for time and life only. Indeed, the Christian ceremony which has long been used, provides that a man and a woman are united in wedlock “until death do them part.” Now, under the power of the Priesthood which was restored, and with the ordinances as they have been given, wedlock may be entered into not only for time but for all eternity, and a man and a woman who are so bound are entitled to enjoy each other’s association, companionship and love, on into the ages to come; and not only may they enjoy each other’s companionship, but they are likewise permitted to enjoy the continued companionship of their children. Indeed, the new conception of marriage makes children of supreme significance. Homes are not provided merely for the indulgence of the companionship of two people, but under this new idealistic thought homes are provided to fulfil the higher and holy purposes of God in the establishment of His children here in the flesh; and not only for this life, but for all time to come.

NO HEAVEN WITHOUT HOME

I do not know how it may be with you, but with me I have never been able to contemplate a heaven without a home; I have never felt that happiness and real joy could come without the associations that I have had and loved here in this life; nor have I ever felt that my heavenly life could be entirely happy if I were to be deprived of any of the children which God in His mercy has given to me. I have long felt that if there had been no other contribution to human thought and welfare coming from the great latter-day work than this high and exalted conception of the marriage relationship, it would have fully justified the institution of the Church, and the setting up of the great principles and organization which have done so much for the blessing of humanity. . . . Amen.

RELIEF SOCIETY

BOOK OF MORMON STUDIES

For the first lesson in October

CHRONOLOGICALLY the book of Ether should be placed first in the Book of Mormon record. To have it come as the next to the last sub-division makes a decided and confusing break in the narrative. It was so placed as an abridgment by Moroni before he closed his records.

The story of the Jaredites with which the book of Ether deals, was treated in bare outline in one of the first lessons last year; but it is strongly advised that its thirty-one pages be read and con-

sidered for October's lesson this year. The book of Ether is briefly explained on the title page of the Book of Mormon.

Covering the many generations that it does in the thirty-one pages, we cannot hope to get more than a glimpse of Jaredite history. The record is frequently interspersed with the writings of Moroni, its abridger. Like the rest of the Book of Mormon, the book of Ether bears record of the personal attributes of God, of the divinity of Jesus Christ; it teaches the rewards of obedience and the disasters of iniquity; it forcefully stresses the danger and hideousness of secret combinations and works of darkness. It gives us reasons to believe that the Lord has had, and possibly has now, many peoples upon the face of the earth of whom we know nothing, and that He loves and blesses them alike, according to their deeds, and that He ministers and directs all the children of His creation wherever they may be—if they will seek Him.

The closing words of Ether are classic examples of faith and resignation to the will of God. "Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God."

That is all that matters to any of us eventually, and salvation is assured us by our obedience and righteous living.

QUESTIONS

1. What peoples are considered in the book of Ether? Where did they come from? When did they live?

2. How did the record of the Jaredites come into the possession of the Nephites? Why is it so placed in the Book of Mormon? Who abridged the book of Ether?

3. Why did the Jaredites wish to leave the Eastern hemisphere? Briefly tell of their experiences and dealings with the Lord from the time they first petitioned Him until they reached the western continent.

4. What were the results of seeking offices as recorded in chapter eight of the book of Ether? Do you think that office-seeking in the Church today brings the same results in proportion? Discuss.

5. Compare the repeated rising and falling, the periods of peace and periods of war, of the Nephites and the Jaredites.

6. Compare the last days of Moroni with those of the Prophet Ether.

7. Discuss the power of faith, and the purpose of the weaknesses of men, as they are discoursed upon in Ether, chapter twelve.

8. What finally happened to Coriantumr?

R. L. E.

WORD OF WISDOM LESSONS (No. 10)

For the third lesson in October

FOODS THAT DECEIVE

MUCH has been said in these lessons about the function and the different kinds of food that should be eaten for health. Nine lessons have been given from a positive point of view, emphasizing

the things we should do for our health's sake. Unfortunately, there are many kinds of food which are considered wholesome or which are eaten because they "tickle the palate," but which in very deed are only partly nourishing and which may and often do injure the body in some of its functions. To such is applied the term

Devitalized Food or "Robber Foods." Indeed they come to us in the guise of very delicious, delectable, desirable dainties, or even as supposed reliable "standbys," and yet they are worse than robbers; for they cheat the innocent user into the belief that he is being well nourished, when in fact he is the victim of an insidious slow starvation of some parts of his body. This reacts upon him ultimately in the form of some one or more of the many ills with which modern man is afflicted. In most cases he really afflicts himself thus, though he is ignorant of the cause and unaware of his indiscretion, for the results are cumulative and do not appear at once—sometimes months or years even may elapse before ill-health becomes apparent.

We have already mentioned a few of these "robber-foods." In the last lesson we spoke of one of the chief offenders, white bread—calling it by its real name, "starvation bread." But there are many others.

Their Action. How may a food feed one part of the body, and rob another part? may well be asked. It may be explained by referring to one process. "All through life acid waste products are being manufactured by the cells of the body and must be eliminated by the kidneys. When proteins are burnt in the body such acids as sulphuric acid and phosphoric acid are manufactured."* Then when the body is fed largely with meat, white bread, pastry, and sugar products or "sweets" there is a decided acid reaction throughout the entire system which invariably leads to disturbance of some sort. This condition was referred to in the last lesson. The blood must be kept just on the alkaline side, and if there are not enough basic or vegetable substances in the food, sickness is sure to result. The kidneys will be over-taxed to excrete the acid urine, but what is worse, "the calcium carbonate of the bones and the basic substances of the tissues will be drawn upon to neutralize the acid."† Thus we see that these undesirable acid products of man-made foods may actually rob the bones and the tissues of the body to neutralize their improper composition. Such foods are literally "robber foods." Imperfect bone formation, and poor teeth are sure to follow, to say nothing of countless other evils which result from wrong diet.

(Continued on page 585)

**Food and The Family*, by V. H. Mottram, M.A., University of London, page 86.

†*Ibid*, page 86.

THURSDAY, SEPTEMBER 12, 1929

EDITORIAL

M. I. A. SLOGAN FOR 1929-1930

DURING THIS CENTENNIAL YEAR, WE STAND FOR THE FULLEST DEVELOPMENT OF SELF THROUGH PERSONAL PURITY AND OBEDIENCE TO ALL OTHER LATTER-DAY SAINT IDEALS.

OUR SLOGAN

GRATITUDE for the Church of Jesus Christ of Latter-day Saints is the keynote of the slogan for the coming year of Mutual Improvement activities. Mighty events occurred one hundred years ago. The eternal truths that lead to man's salvation, which had been changed beyond recognition, were restored in their simple purity, and on April 6th, 1830, the Church of Christ was organized upon the foundation of divine revelation and authority. Latter-day Saints many well unite to celebrate these great steps in the unfolding plan of the Lord with respect to His earthly children.

Gratitude for a gift is best shown by full and proper use of it. The purpose of the Gospel is continual, progressive, intelligent development. Every human being possesses capabilities, which, for personal and general welfare, should be fully developed. It is a fearful human tragedy to be unable to recognize or use one's inborn gifts, whether physical, mental or spiritual. To be wholly acceptable to the Lord each person should seek such full development of self. There could be no greater celebration of the centennial year of the Church than for all to reach out, as indicated in our slogan, for the full use and increase of our God-given powers.

Development comes from the use of principles of growth; rounded and full development, from obedience to all such laws. The Gospel is composed of divine guides, obedience to which always brings happiness—a name for the joy accompanying the increasing soul. Our slogan therefore declares for obedience to all Latter-day Saint ideals. Obedience to law is to development of self, as cause is to effect. To establish such obedience would be a celebration of the gift of the Gospel acceptable to our Father in Heaven.

Personal purity, because of its important bearing on human development, has been selected for special emphasis in our slogan. Moral impurity corrodes body and mind, enfeebles the will and destroys spiritual power. Whoever fails in personal purity becomes disobedient to divine laws, ceases to grow, yields to the

spirit of apostasy, and retrogrades in every desirable quality. Immorality is the devil's most potent means of demolishing human hopes and happiness. The certain end of the immoral man, unless he repents, is disease and death of body and soul. On the other hand, those who keep themselves morally pure, stand clean and free and strong in the battle of life; they grow in faith and power, the adversary flees before them, life and health and happiness become their portion, and the Lord smiles upon them. Could we celebrate the restoration of the Gospel by keeping ourselves pure and teaching purity to others, the heavens would smile upon us.

This year's M. I. A. slogan, therefore, has four parts: (1) We celebrate the events connected with the organization of the Church; (2) We declare our determination to develop to the fullest the gifts within us; (3) We recognize that obedience to law is the only path to self-development; and (4) We resolve to keep ourselves morally clean and free from the sins of the world.

Power can not be denied us if we live up to the high ideals of this slogan.—W.

RELIEF SOCIETY

(Concluded from page 583)

The So-called Curse of Civilization, constipation, is another result of eating "robber-foods." Dr. Plimmer states that: "The majority of the people are living on the kind of diet which in experimental animals just prevents the appearance of paralysis typical of advanced beri-beri. Constipation, appendicitis and colitis are common, everyday ailments which we try to avoid or relieve with pills. It has even been asserted that cancer comes from a primary condition of indigestion and constipation; and J. Ellis Barker, in his book *Cancer*, has amassed a vast amount of evidence in support of this view. The statistics show that cancer and diabetes are increasing all the world over, and so is the consumption of starch (white, refined flour) and white sugar. "It would appear that it is the starch and sugar diet, with its shortage of vitamin B, which is responsible for the preliminary troubles which may culminate in cancer and diabetes. . . . We ought to eat the whole sugar cane or the whole beet, but not the extracted sugar. We need the residues which are discarded."*

The Remedy is simply stated, but not so easy to apply: Eat natural foods; those prepared by Mother Nature, and not perverted by man for his commercial gain. If the shops do not sell wholemeal flour and cereals or natural brown rice and other natural foods, then frequent requests should be made until the demand is satisfied. All of the larger cities have so-called "Health" stores

**Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London, pages 82-83.

which will be glad of patronage. Meanwhile, partial protection may be had at a nominal price. The bran, shorts, and germ of the wheat, usually discarded from the flour, are the most precious parts of the grain. They are one of the most potent sources of the precious vitamin B, the absence of which in the diet produces so many digestive disturbances, especially those leading to constipation and its countless attendant ills. All whole grains contain this vitamin and should be used for food. If real wholemeal flour is not to be had, get ordinary wheat bran; it is very cheap. It should be clean, and just as it comes from the mills. (No prepared bran in packages will take the place of the natural article.) This may be used in many ways: Stirred in with the porridge while cooking; mixed in with little cakes or cookies, or made into bran muffins.

A simple, cheap and easily obtained supply of vitamin B may be had in any family by every member taking a daily drink of bran water: Pour three portions of boiling water over one portion of bran. Let the mixture soak over night, keeping it warm, if possible. In the morning, strain in a coarse strainer, pressing through all possible bran pulp. Drink at least one, or better, two glasses of this bran water while dressing. This will be a great benefit to all, as most diets are deficient in the precious vitamin B. It should be taken every day, and is particularly advised for growing children.

It is always advisable to drink copiously of clean, pure water; it is especially needed if the wrong kinds of food have been eaten.

Dr. Plimmer recommends the use of "Marmite," a concentrated vegetable extract, and "Bemax," a preparation of the wheat germ, which are very rich in vitamin B. Yeast is also very highly recommended.

A Caution. However, one should be very cautious about spending money for prepared vitamin or other foods. They must be absolutely vouched for by recognized scientists. One is always safe in using natural foods, as bran or yeast, for "protective foods." Also, if the digestion is weak, the use of coarse bread and cereals may cause irritation. However, do not feel that "white foods" are friends: The whole meal should be ground so fine that there is no possibility of irritation. Persist in the bran water drink.

The foods eaten must be those which cause an alkaline reaction in the body (see Lesson 9), as well as furnishing the precious vitamins needed for health. All the vegetables and fruits, whole cereals, milk, eggs and meat (sparingly) are good foods. Those to be avoided by all are the following: White bread, corn flakes, cream of wheat, corn flour, white biscuits, pancake flour, macaroni, artificial syrups, white sugar, "sweets," dumplings, pastries, rich jams, jellies or preserves, rich puddings, polished white rice, and all kinds of preparations that are made from the combination of these foods. This includes many of the prepared breakfast foods.

Also in this list must be placed coffee, tea, beer, all alcoholic drinks, as also vinegar, pickles, and all strong condiments or meat sauces. This list was given in a former lesson as foods containing none of the precious vitamins. Evil results may not be noticed at once, but they are sure to be felt in the body sooner or later. A food may be easy of digestion and yet be in very deed a "robber food."

This question is dealt with by one of Britain's most reliable scientists, R. H. A. Plimmer, in his book, *Food, Health, Vitamins*, in what he terms his

"General Summary. Civilization has made it too easy to get wrong foods of all kinds, and difficult to get the foods we ought to eat. Natural foodstuffs form but a small part of the present-day diet, because they have for convenience been replaced by less perishable foods. As we walk down any street of shops we are continually being tempted by displays of groceries, sweets and cakes. Whole shop fronts are dressed artistically with the foods we should not eat.

"The figures of the Board of Trade show that the imports of sugar have increased enormously per head of the population, thirty times as much sugar is used per head now as compared with a hundred years ago. Sugar, in its concentrated form, is not a natural food. At one time honey in very limited quantities was the only sweetening agent available. Sugar forms no part of the diet of the Indian hill tribe of the state of Hunza, whom Colonel McCarrison describes as living on natural foods and having the perfection of health and physique.

"A very varied and 'tasty' diet may contain little or none of the vitamins, providing only fuel and protein. On the other hand, very monotonous diets may contain all the essentials, such as milk and potatoes, upon which the Irish peasant thrived and produced children free from rickets. During the war the Danish people had to exist upon very plain fare which yet supplied everything necessary. Meat was unobtainable except by the very wealthy, and the rest of the people lived upon

Bread, made of Whole Rye, Wheat Bran and Barley.		
Barley Porridge.	Milk, in considerable quantities.	
Butter.	Greens.	Potatoes.

"A terrible outcry would arise if the British working man were given such plain fare, yet it is physiologically an excellent diet. During the period of its consumption the death rate in Denmark fell by 34 per cent., and fewer new cases of cancer were notified. Hindhede, a Danish physiologist, concluded from this experience that 'the principal cause of death lies in food and drink.'

"Without being entirely lacking in any one vitamin, our food does not contain enough of them all" to fill complete body needs. "Such a condition is inconsistent with health, and if we are to pro-

duce an A1 stock every one must eat 'square meals,' give up white starchy foods and sugar and cut down the amount of meat, if necessary, eating instead wholemeal bread, fruit, vegetables, milk products and eggs. A diet of this kind is not necessarily more expensive than the ordinary working class diet.**

The Pleasure of Eating may seem to be lost if one must forego sauces, condiments, rich pastries and deserts. But if one does not overeat, and if the cooking is carefully done, one will find the foods themselves have such natural and varied flavours, and the resultant health from right diet will give such keen appetite that one wonders how it is possible to enjoy food disguised by condiments or served in the indigestible mixtures of so-called fancy cooking. Natural foods are best.

QUESTIONS

1. What is meant by the term "robber foods?"
2. In what way do some foods actually rob the body of its own elements?
3. Why are foods so treated that they are robbed of their natural elements? Why is it easier to ship devitalized foods?
4. If there is a flour mill anywhere in your neighbourhood, will you try and procure some of the precious germ, "shorts," or "middlings," and make of it your own breakfast cereal? Report thereon to the class.
5. The food element most generally lacking in modern food is vitamin B. Tell where it is to be found. (See lessons 8 and 10.)
6. What are the foods to be ranked as "robber foods?"
7. What do you think of Dr. Plimmer's "General Summary?"
8. Try the bran drink for at least a week, and report to the class its effects. A month's trial is better.

L. D. W.

BRITISH SONG WRITERS OF ZION

For the fourth lesson in October

(NOTE.—Since the time for the Christmas bazaars is approaching, it has been suggested that while this and the following literary lessons are being given you may sew or engage in any needle work that may be desired. The lessons may be read and discussed and the songs sung while you are working. The full time of the class, however, should be given to the Book of Mormon and Word of Wisdom lessons.)

HANNAH CORNABY

The subject of this sketch is a woman of whom all true Britons may well be proud, for she was of sterling character as well as the possessor of many gifts. All Latter-day Saints love her and honour her for her righteous and upright life.

Read and study a few of the interesting facts of her life as given in a brief autobiographical sketch to be printed in these pages in the September 26th issue. Indeed the incidents of her life read like a true romance. Her closing testimony is a ringing challenge

**Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London, pages 89-91.

to those who would assert that the followers of Jesus in His true Church are duped or deceived. Can you picture a woman of her upbringing, of her intelligence and training, walking a thousand miles in pursuit of a will-o'-the-wisp, or the schemes of evil, designing men? Then as now the answer remains: "By their fruits ye shall know them."

Sister Cornaby was a writer of many choice poems and much worth-while prose. Her poems have been collected and a small book containing her life story, unfortunately is now out of print. One of her hymns has survived the test of years, and it has sung itself into the heart of every man, woman and child extant under the banner of the true Church of Christ. "Who's on the Lord's side? Who?" is to be found in most of the collections of Latter-day Saint hymns, and is a clarion call to every wavering soul to come forth and show its colours.

Who's on the Lord's side? Who?
 Now is the time to show;
 We ask it fearlessly,
 Who's on the Lord's side? Who?

QUESTIONS

1. Try and learn the song: "Who's on the Lord's side? Who?"
2. Ask someone to repeat it to the class, with full emphasis and a heart full of meaning.
3. Tell what you know of the early life of Sister Cornaby.
4. How did she hear the Gospel?
5. Describe her voyage from Norwich to "the valleys."
6. What is your opinion of the testimony she bore to the world?
7. Read verse three and discuss its meaning with the class.
8. All sing with ringing voices, "Who's on the Lord's side? Who?"
9. What is your answer to the question asked by the song?

L. D. W.

SUNDAY SCHOOL

THEOLOGICAL DEPARTMENT. Course: *Old Testament "C."*

October 6. Lesson 35. Joel. Texts: Sunday School Lessons, No. 35; The Book of Joel; the *Encyclopædia Britannica*; Kent's *Makers and Teachers of Judaism*, pages 141-2; Moulton's *Modern Reader's Bible*, pages 1419-20. Objective: To show that the purpose and theme of a prophecy can be misunderstood if students of the prophecy will refuse to accept its universal application.

October 13. Lesson 36. Jonah. Texts: Sunday School Lessons, No. 36; The Book of Jonah; the *Encyclopædia Britannica*; Cornill, *The Prophets of Israel*, pages 170-174; *The Book of Life*, Volume 4, pages 414-5. Objective: To show the growth and development of the concept of God from that of a Tribal God to a Universal One.

October 20. Lesson 37. Daniel. Texts: Sunday School Lessons, No. 37; The Book of Daniel; The *Encyclopædia Britannica*; Moulton's *Modern Reader's Bible*; Notes on *The Book of Daniel*,

pages 116-17-18. Objective: To show that the life of Daniel justifies the sacrifice of martyrs; that truth will ultimately prevail; and that eternal rewards are greater than life itself.

October 27. Lesson 38. Ezra. Texts: Sunday School Lessons, No. 38; The Book of Ezra; the *Encyclopædia Britannica*; *The New Commentary on Holy Scripture*, pages 281-290. Objective: The purpose of this lesson is to supply for the student just what the Book of Ezra does for the Old Testament—the historical background of the great post-exilic period.

INTERMEDIATE DEPARTMENT. Course: *New Testament "A."*

October 6. Lesson No. 33. The love of Wealth and Power. Texts: Sunday School Lessons, No. 33; Mark 10: 17-31; Weed's *A Life of Christ for the Young*, Chapter 53; Matthew 20: 20-28. Objective: Love of earthly possessions detracts from interest and devotion to spiritual. Such love stands in the way of attainment of honour and exaltation, both in this life and the life hereafter.

October 13. Lesson 34. The Feast at Bethany. Texts: Sunday School Lessons, No. 34; John 11: 55-57; 12: 1-11; Weed's *A Life of Christ for the Young*, chapter 56. Objective: To teach that when compared with the great sacrifice made by Jesus for us, no sacrifice we can make can be too great.

October 20. Lesson 35. Jesus' Final Visit to Jerusalem. Texts: Sunday Schools Lessons, No. 35; Luke 19: 29-44; 20: 1-8; 21: 1-6; 22: 1-6; Weed's *A Life of Christ for the Young*, chapters 57, 58 and 59. Objective: He who gives freely his all to the Lord, be it even so little, is more acceptable to the Father than he who gives part of a great wealth even though it be much.

October 27. Lesson 36. The Last Supper. Texts: Sunday School Lessons, No. 36; Mark 14: 12-26; Weed's *A Life of Christ for the Young*, chapter 60. Objective: One should go to the house of the Lord often and help his remembrance of the Saviour by partaking of the Sacrament of the Lord's Supper, and renew his determination to serve God.

PRIMARY DEPARTMENT. Course: *Primary.*

October 6. Lesson 36. A Thief Punished. Texts: Sunday School Lessons, No. 36; Joshua 7: 8. Objective: Honesty, not thievery, brings God's approval.

October 13. Lesson 37. Israel in Trouble. Texts: Sunday School Lessons, No. 37; Judges 6: 1-25. Objective: Divine strength comes to God's servants who seek to know and to do His will.

October 20. Lesson 38. Gideon Becomes a Servant of God. Texts: Sunday School Lessons, No. 38; Judges 6: 25-40; 7: 1-2. Objective: God gives divine strength to His willing servants.

October 27. Lesson 39. Gideon's Pitcher Warfare. Texts: Sunday School Lessons, No. 39; Judges 7. Objective: God's servants who seek to know and do His will, receive inspiration and strength from Him.—From the *Juvenile Instructor*

MUTUAL IMPROVEMENT ASSOCIATION

RECREATION FOR THE WINTER. The winter's M. I. A. activity begins in October. Recreation should be considered. The *Auxiliary Guide* suggestions should be assigned each month in ample time for preparation. To invite renewed activity every program must be of stimulating interest, which is accomplished only by consistent preparation. Aside from the *Guide* suggestions, your local plans should also be outlined in advance, to include systematic ways and means of making active every member of your branch, by providing additional, invigorating recreation, and a special social activity for each month. The M. I. A. has been designated by the Church as an organization which cares for the social needs of its members—to establish and apply the relationship between the Gospel and proper recreation. Avoid repetition; approach your problems from new angles; use new ideas in games, songs, parties, outings, educational trips, lectures, recitals or concerts. Community singing is always a splendid method of interesting members. The programs should be so "peppy" that friends and non-members will be attracted and wish to be enrolled.

THE NEW SLOGAN: See page 584.

The new M. I. A. slogan is one which will build us up in righteousness as we strive to live it. During the coming months the slogan will be analyzed under the headings given for the second, third, fourth and fifth nights of this month. Slogan introductions should be brief and to the point.

First Night. Introduce the new slogan. Repeat it carefully and with emphasis. Ask members to repeat it until they know it thoroughly. Mention each general heading and then link them all together.

Second Night. "This Centennial Year." This coming year marks the one hundredth anniversary of the birth or organization of the Church. Have someone relate briefly the circumstances surrounding the actual organization of the Church.

Third Night. "Fullest Development of Self." By using daily the knowledge and power with which we are endowed, we enrich our lives and gain "the fullest development of self."

Fourth Night. "Personal Purity." Nothing impure can inherit the kingdom of God. Impurity is decay. To gain the best in this life and in the life to come, we must strive to be pure—to have "personal purity" rather than riches and honour of men, at the price of guilty consciences. "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Fifth Night. "Obedience to All Other Latter-day Saint Ideals." Name five ideals other than those above set forth, and show how by obedience to them we will grow in health and strength, both temporally and spiritually.

LESSONS. At this date the manual to be used this winter is not

ready. Lesson outlines, however, will be printed in a subsequent issue of the *Star*, in sufficient time to allow for preparation of lesson material.

PRELIMINARY PROGRAMS. *First Night.* Opening exercises. Introduction to the slogan. Have someone give a harmonica solo, play some unusual musical instrument, or perform some unique act.

Second Night. Opening exercises. Introduction to the slogan. Have some member discuss the major political problems of the hour or one of the great social problems facing modern civilization.

Third Night. Opening exercises. Introduction to the slogan. Give a short talk on how the Gospel of Jesus Christ can best remedy the ills of humanity. Has any direct example come under your observation, in which by adherence to the Gospel people were helped out of improper conditions of life? Tell of it.

Open Night. Opening exercises. Introduction to the slogan. It is suggested that on this night a musical recital be given. Invite every musician in your branch to come prepared to render one selection. During the concert, for a little diversion, appoint someone as music leader, select several M. I. A. songs, apportion the singing parts to the audience, and with the help of the musicians have a jolly "community sing." Games may follow.

Fifth Night. Opening exercises. Introduction to the slogan. Comic dialogue or musical monologue. Discuss current Church events (see *Millennial Star* issues of recent date).

DEATH

STARK—Sister Agnes Bar Stark passed away on August 22nd, at the age of sixty years. She was a faithful Latter-day Saint, the daughter of Brother Joseph Leggat, one of the first members of the Glasgow Branch. Funeral services were conducted by President William F. McKelvey. Interment was in the Cregiston Cemetery. Elder Reese R. Parker dedicated the grave.

CONTENTS

"Mormon" Contributions to	Our Slogan	...	...	...	584
Modern Thought	...	...	577	Sunday School	...
Relief Society	...	...	581	Mutual Improvement Associa-	...
Editorial: M. I. A. Slogan for	...	...	...	tion	...
1929-30	...	...	...	...	591
			...		584

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN